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The Christian Message in Modern World

(Condensed)

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At the last meeting of the International Missionary Council a statement was made on the Christian Message in relation to the present situation.

The Council made a number of recommendations in regard to further action, the carrying out of which has been limited by the wave of financial depression, by the exacting claims on the time and strength of those both at home and overseas who could best help, and above all by the immensity and complexity of the subject itself. The officers have been able, however, since the last meeting of the Council to do a good deal of exploratory work, and in the light of this experience, it is possible to submit to the Council a more definite and precise statement of the problem than was possible three years ago.

The Present Religious Situation

It may assist the understanding of the practical problems which must engage the attention of the Council to recall very briefly some of the main features of the situation with which the Church is confronted today in carrying out its world-wide mission. While the past century and a half have witnessed a remarkable expansion of missionary activity throughout the world, other forces have during that period, and especially in the latter half of it, been expanding with far greater rapidity and with more revolutionary effects on the ideas and the conditions of life of the peoples of the non-Christian world. These are the forces of western civilization and, more particularly, its main driving forces of modern science, technology and large scale economic organization.

Since science and technology are in the modern world the foundations of wealth and power, modern universities in which scientific teaching and research hold a prominent place are being established in all countries. Science knows no distinctions of nationality or race, its assured results being equally valid for all men, and there is consequently growing up a community of outlook among scientific workers throughout the world, which is a fact of the highest significance. A professor of physics, chemistry or biology in a European or American university has more common ground in the fundamental categories of his thinking with a colleague in the natural sciences in Tokyo, Peiping or Calcutta than he has with a colleague in the theological faculty, or it may be also philosophical faculty, in his own western university.

Along with the expansion of western science and technology certain ideas characteristic of western civilization have begun to work as a ferment and explosive force in the minds of non-European peoples — the idea of *Progress*, which, as a belief in the perfectibility of man and his unlimited capacity to control both the forces of nature and his own behaviour and social institutions, has been during the past two centuries the real religion of the majority of educated people in western nations and especially of the leaders of industry and national life, and which is now beginning to stir dreams of an ampler future in the minds of the populations of Soviet Russia, Asia and Africa; the idea of *Democracy*, which, whatever reactions there may be against the forms in which it has found political expression, is still, as a conviction of the rights of the under-dog and of the claims of the ordinary man to have his point of view considered and recognized, an incalculable force of revolutionary and world transforming energy; the idea of *Education*, which is the deity in whom multitudes in the West have placed their real hopes and in whom multitudes in Asia and Africa are likewise beginning to put their trust; and the idea of *Nationalism* which in the cold and searching light of the crisis of the war revealed itself with unmistakable clearness as the ultimate loyalty of western peoples, snapping in a moment the ineffective bonds of the labour international and of scientific collaboration and ranging behind the national cause practically all the leaders of the Christian Churches, and which, introduced into the virgin continents of Asia and Africa, may prove an even more heady stimulant and more explosive and destructive force than it has done in Europe.

Any analysis of the present situation would be inadequate which failed to bring out the important fact that at the moment when the forces of western civilization, by which is meant not the political authority or power of western nations but the driving forces of modern science, technology and economic organization, have succeeded in riveting their influence on the whole world, the very foundations of that civilization are being called in question. There is a widespread and deepening distrust of the underlying assumptions on which it has been reared. There is a growing uncertainty in regard to the experiment which at the Renaissance man set out to reach an understanding of the world and of himself solely

through his own reason, to constitute himself the measure of all things and to take his destiny into own hands. No one can attempt to gain even a superficial knowledge of the most significant publications in Europe and America in recent years without being impressed with the increasing expression by serious thinkers of the sense that we have reached a turning-point in human thought and destiny, that the foundations of a whole epoch of history are beginning to crumble, that assumptions which were so universally held that men were unconscious of their existence need fresh examination, and that there may be coming to birth some new form of human consciousness.

Under the influences we have been considering there is proceeding throughout the world a decay of religious belief. There is a danger of the Church failing to realize the full gravity of the situation because of the fact that in professedly Christian countries a minority of the population still remains attached to the Christian tradition, and that those who remain within its influence, if they do not wholly fill the churches, provide a sufficiently large field to absorb the energies of the Christian ministry. Consequently those who move in church circles are in danger of losing sight of the larger part of the nation who have broken more or less completely with the Christian tradition. These secularist and pagan tendencies of life and thought in Europe and America are reinforced in the modern world by the powerful forces of the thought of the non-Christian peoples as this becomes emancipated from the control of ancestral faiths and remains up to the present but little affected by the Christian message.

Yet while the world today is in a state of chaos and bewilderment, and is increasing conscious of its bewilderment, and while serious minds are growingly aware that the anchors to which they formerly trusted are losing their hold and that the very foundations of society are being undermined, there is no widespread or marked tendency to look to historic Christianity for light or help. Our missionary task is so to bring Christ to men's attention that they will recognize God's voice speaking to them through Him and be compelled thereby to a real decision. Yet large numbers of men to-day do not feel that Christianity challenges them in this way. It can so challenge them only if it is felt to be relevant to the situation in which they actually find themselves and to the whole of their experience.

In the situation as it affects the whole modern unified world the work of Christian missions is inextricably involved. The task is greater, more difficult and more complex than we had supposed. We must penetrate to deeper levels. In order that we may be equal to the task, something big and revolutionary is needed. There must be a new leap forward, comparable to the birth of the modern missionary movement nearly a century and a half ago.

Essentially this must be a quickening of new life, expressing itself in a more adventurous faith and more complete obedience. But it must also include among the forms in which it finds expression an intellectual grappling with the dominant forces of modern life. The assumptions on which the world is trying to create a new society must be challenged in the name of Christ. Our missionary message is directed, and must always be directed, to the common people. But the results of our labours, however encouraging for a time, may be in the end undermined if we permit assumptions regarding the nature of man and the meaning and end of his existence to become established without effective challenge in the intellectual centres of the world's life and from that secure vantage-ground to mould the general outlook, to determine men's feelings and attitudes, and to create the conditions in which their lives have to be lived. No view of the missionary task can be complete or satisfactory which does not include a vindication of the Christian understanding of God, of man and of the world against every competing view. As St. Paul desired, as much as in him was, to preach the gospel in Rome, so we must seek to direct our attack against the central citadels of the world's unbelief.

The Responsibility of the International Missionary Council

The situation which we have been considering is the concern not only of the missionary societies but of the Church as a whole. This must be asserted without qualification or reserve. There are three strong grounds for thinking that the International Missionary Council may have a responsibility of which it cannot lightly divest itself regard to these issues.

In the first place, the questions involved, while they concern the whole Church, are at the same time the direct concern of the younger churches overseas and of the missionary societies. The Church cannot bear its witness in Asia and Africa without grappling with them. We have not fully preached the gospel so as to compel men to a real decision until we have set it in clear opposition to the assumptions and standards by which they are seeking to direct their lives. The formative influences of the modern world which have engaged our attention are determining the beliefs and attitudes of the peoples of Asia and Africa as well as as of those of Europe and America, and the Christian mission cannot be fulfilled without joining issue with them.

A second reason why the Interntaional Missionary Council may be regarded as having a responsibility is that it is above all the fact that Christianity today stands over against a situation which embraces the whole world that gives hope that the Church as a whole may be awakened to a true understanding of what is demanded of it, if it is to fulfil its mission in the world today. The missionary societies through their direct contact with the world situation are, so to speak, the trustees of this idea, and it is consequently their duty and privilege to lead the Church in the endeavour to respond to its demands. The Officers of the Council have been assured by leading thinkers that the International Missionary Council, just because it is concerned with the world situation as a whole, is the only body that can bring together those whose help is wanted. Only the world view can lift the questions to be considered out of the ruts of past controversy. Moreover, to relate these questions to the missionary task of the Church and its practical demands is the most effective, and

perhaps the only, means of preventing the discussion of them from becoming academic and speculative.

Thirdly, the International Missionary Council has a responsibility in virtue of the fact that in the quarter of a century of its existence it has been able to establish wide connexions and create bonds of confidence. We have links of personal friendship with a large number of those in different countries who have most to give, and through them it is easy to get into touch with any others whose help is desired. We have conclusive evidence that leading Christian minds in all countries trust us and are willing to work with us. These are assets not to be lightly set aside when there is a great human need to be met.

Exploratory work since the Williamstown Meeting

The best approach to the difficult question of what can be done in regard to questions of such magnitude and difficulty will be to describe briefly the exploratory work undertaken by the officers since the meeting at Williamstown.

Dr. Mott has on two occasions called together a strong group of younger theological teachers in America.

As a result of these meetings effective links have been created between the International Missionary Council and the keener theological minds in America.

On the Continent of Europe I met two years ago with a small but representative international group at Basel. It was decided to form a larger group and to ask about twenty persons to join it. In the membership of the group the points of view of theology, philosophy, psychology, sociology, historical science, literature, medicine and Christian missions are represented. The group unanimously decided to continue as a group and to meet again next year.

Several local groups have also been formed on the Continent, with some of which I am in touch, and since the meeting at Williamstown I have met personally with groups in Berlin, Frankfurt, Paris and Holland.

When Professor Brunner came to England a year ago to deliver some lectures I aranged for a representative British group to meet with him for two days. The desire was expressed for a further meetting of a British group, which took place last April. The points of view of theology, philoscphy, science, history, literature and missions are represented in the group. It was unanimously decided to continue, and (with a few additions to the membership) to meet again in the autumn. Paton in his visits to the Near East and India discussed the situation with with Christian leaders and missionaries in these areas, and has been in correspondence with other fields. Groups have met from time to time in different parts of the mission field.

Lessons of Experience

In the light of these exploratory efforts we come back to the question, What, if anything, can the International Missionary Council do in the matter? The situation is too serious and desperate for us lightly to reconcile ourselves to a policy of doing nothing. The experience of the past three year seems to point to four conclusions.

In the first place we must not envisage a *widespread* organization of groups. Any who are disposed to form a group and study the question of Christianity in the modern world from their own angle of interest should be encouraged to do so.

Secondly, we must not expect the groups that come into existence to furnish any common statement or findings. It is far more valuable that individuals enriched by contact with other minds should each from his own particular angle of vision and in his own distinctive way give free utterance without restraint or fetters to what he sees.

Thirdly, it may be questioned whether the time is ripe to formulate any formal programme for the groups. The situation is not yet sufficiently defined. All concerned are still feeling their way and seeking their bearings. We must be content to be led forward step by step and to take only one step at a time.

A fourth conclusion to which experience points is that the meetings of groups must not be regarded as ends in themselves. Experience has shown that if there is to be a real exchange between two thinkers who differ widely from one another in tradition and experience, in their philosophical presuppositions and modes of expression, the transference cannot take place in a meeting of a few days. More sustained contact is necessary and each must read what the other has written.

Some of the groups have decided that their members will try to read at least the more important books of other members, and that in addition they will endeavour all to read a carefully selected list of significant books by other writers, so that when they meet they will have a common background of thought.

Positive Suggestions

What then can the International Missionary Council do positively and constructively, in the matter? The following suggestions are tentatively offered:

(1) The most rewarding thing would seem to be to try to discover the most original, forceful and creative Christian minds which the Church has at its disposal in all countries, to keep continuously before their minds the world situation, and to bring them increasingly into touch with one another.

(2) One means of keeping these thinkers in touch with one another will be the encouragement of one or more small groups, meeting perhaps annually, in America, Great Britain and the Continent of Europe. and so far as possible in different parts of the mission field. But, in addition to this, and perhaps in the total result even more important, there will be the incidental meetings of individuals with individuals, more especially when persons belonging to one country are visiting another.

(3) We have seen that the Christian faith is today set over against the world as a whole. If that is true, then any attempt to reach a deeper understanding of the meaning of the present situation and of the relation of Christianity to it must involve international co-operation.

(4) Any groups that may be formed should be small in numbers. Consequently it is no use to attempt to make them representative. They must be private groups of personal friends, inwardly drawn together to devote themselves to the study of these subjects. Hence there can be no publicity, at any rate in the early stages; otherwise expectations may be aroused which cannot be fulfilled and criticism directed against the non-representative character of the groups.

(5) What may be hoped for in the course of a few years from this quiet work behind the scenes would be a clearer and more convincing interpretation of the relevance of the Christian message to the actual problems today, finding expression in an increasing number of books by individual writers, which are as much needed in the struggle with secularism and rationalism in the East as in the East as in the West.

(6) As a result of closer contacts with Christian thinkers in the West, it will be possible increasingly to furnish help to missionaries and leaders of the younger churches in the mission field by bringing them into touch with those who can best give advice and suggestions in regard to the problems that confront them.

(7) Notwithstanding that the field is so vast and so little surveyed and is so full of baffling problems, to refrain from going forward might be a refusal of the new and enlarged demands of the missionary task, as these have increasingly been made plain to us since the meeting at Jerusalem.

Meeting of the Committee of the International Missionary Council

The Committee of the I. M. C. met from June 23rd to July 4th in Herrnhut, Saxony, Germany, the home of Count Zinzendorf, the founder of Moravian Missions. Two hundred years ago, on August 18. 1732, the brethren and sisters of the Unitas Fratrum met in an upper room at Herrnhut to bid farewell to David Nitschmann and Leonard Dober, who had volunteered to go as missionaries to the slaves in the West Indies. "The Lord Himself, when consulted by lot on July 16th, had said in answer to their question whether Dober should go: 'Let the lad go, for the Lord is with him'.....and after refusing several younger brethren, the Savior had designated as Dober's companion, David Nitschmann, and would Himself care for the wife and children of His messenger."

It was, the record states, "a wonderful meeting! There they sat crowded together in the dingy hall with its low ceiling, and sang more than a hundred verses, one after another starting a verse—men and women from Bohemia and Moravia and all parts of Germany; men of Lutheran, Reformed and Moravian origin; and all with few exceptions simple folk and so poor that a ducat meant to them a fortune. Their horizon was limited. Of the world, into which they were about to send the Gospel, they knew little or nothing. They had no idea for what purpose God was about to use them, or what foreign mission work implied, what sacrifices and problems, what blessing and joy it brought. But in their hearts burnt a fire which Christ Himself had lighted, and they fed the flame with obedience and readiness to follow any sign He might give of His will. Like the two brethren who sat before them, they were ready to go wherever the Lord called them. That is, now they became a missionary Church.

From that day to this, one out of every sixty members of the Moravian churches of Europe and America has gone forth as a missionary.

The daily devotional meetings of the Committee of the Y.M.C.A. were held in the room from which these two pioneers went forth and from which, also, John Wesley, enriched by his fellowship with Count Zinzendorf, returned to combat the vice and spiritual torpor of his native land.

The delegates, forty-two in number, including the officers of the Council, came from twenty different countries. They were the elected representatives of the National Missionary organizations of Europe and America and of the National Christian Councils of other lands. They came together to share their common concerns and to confer regarding the further spread of the Christian Gospel. Not far away, at Lausanne and Geneva, two other conferences of vital concern to the welfare of mankind were in session at the same time, conferences the major objectives of which can be attained only through the triumph of the spirit of Christ, since it is only through reliance on Him and through following in His Way that permanent peace can be attained by our sorely distressed humanity. The German members of the Committee shared with others their deep concern for their country at this critical time. The Committee was conscious of the world's utter need that the followers of Christ in every land should bear a faithful, convincing witness to Him if His cause is to triumph in the earth; and also that the divided condition of the Church adds immensely to the difficulty of doing so.

The subject which received the fullest consideration of all at the meeting was that of the central emphasis in missions. The matter was brought forward in two official communications from the Northern Missionary Council of Europe. "We feel under obligation", they stated, "to declare that the views on foreign missions prevalent in the Northern Countries are in several points at variance with the tendencies which seem to receive increasing support on the part of the I.M.C. and which have been especially emphasized in the resolutions of the Williamstown meeting . . . We cannot help feeling anxious at the growing tendency of making programs for the solution of rural, social and industrial problems in the various mission fields. Naturally we do not object to discussing these important problems from the point of view of missions; but if this is done beyond a certain measure there is real danger of diverting the missionary zeal from its central objective to such social problems as will naturally present themselves when Christianity has had a long perio

of development in a nation, but which in no wise need to be put in the foreground at the time of laying the foundation of a Christian church in a nation." Certain misgivings were also expressed with regard to the establishment at Geneva by the I.M.C. of a Department of Social and Industrial Research and Counsel.

The discussion of the above and other related topics at the meeting led to the Actions reported below.

(1) *The General Emphasis in Missions.* This meeting of the International Missionary Council has been held in a time of acute world crisis. The expansion of western civilization throughout the world is proving a disintegrating force in the life of the peoples and of the traditional foundations of their thought and life. Millions of our fellow-men are without the necessities of life in a world in which God has provided an abundant supply. Men, women and youth everywhere are weary of war as a means of settling international disputes, hatreds, bitter controversies and communal strife so characteristic of an untrammelled lust for material things. They are increasingly rebellious against economic schemes which tend to concentrate wealth of the world in the hands of a few and to exploit the masses for private gain. We have been reminded again and again that the youth of today are being captivated by principles of thought and action which do not derive their force and authority from the Gospel and yet are exercising over the minds and conduct of men an influence more extended and often more revolutionary than the preaching of the Christian Church.

For the evils and confusion and error of the present day the Christian Church must acknowledge its share in the common guilt. For ourselves and the Church we represent, beyond all question, the hour demands repentance.

Facing this situation we have been led again to review the aims and conduct of the missionary movement. We have considered afresh what is central in our missionary work and where the chief emphasis should be laid. We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ.

If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human help. What the Church has to give in its world mission is the good news of a Divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God.

We need continually to ask ourselves whether everything contained in the present missionary activity serves the one dominant purpose of making clear the Message of Jesus Christ in all its fulness.

We have no other task; for while there is much that is useful and good, 'one thing is needful.' Yet, while the task is one, the forms in which it has to be fulfilled are many. A living faith must show its effects and fruits in every department of human life. We must not shrink from an uncompromising protest against all that is unchristian in modern thought and life.

For the tasks before us we are wholly insufficient. We take again on our lips the ancient prayer of the Church:

> Come Holy Ghost our souls inspire
> And lighten with celestial fire.

(2) *Christianity and the Forces of the Modern World.* One of the chief hindrances to the accomplishment of the missionary and evangelistic aim of so presenting Christ to men that they have to make a real decision, is the conflict between the claims of the Gospel and the modern conception of the nature of man and the purpose of his existence. The existing order of society is based on assumptions many of which are wholly contrary to the Christian view of the meaning of human life and destiny. The resulting conflict makes it difficult for men to make the venture of faith in Christ as the total act of their whole moral being. The Committee recognize, therefore, that it is part of the world mission of the Church to examine critically and searchingly in the light of the Gospel the whole system of values on which in the last resort the economic order and civilization rest.

The Committee recommend:

1. That the officers of the Council continue to take such steps as are practicable to enlist the help of the best Christian minds in the world mission of Christianity, with a view to a more direct and effective attack on non-Christian principles of thought and action in the modern world;
2. That encouragement be given to the formation of groups in the different countries for the study of the Christian Message in relation to non-Christian forces;
3. That steps be taken to enable outstanding Christian thinkers in Europe and America, including Christian philosophers, scientists and educators, as well as preacher and theologians, to visit the important fields to lecture on Christianity and modern thought, and in particular to discuss these questions with small groups;
4. That the possibility be kept in view of providing increased facilities for members of the younger Churches who possess the necessary initial equipment to pursue their studies in the West and so avail themselves of the best help that the older Churches can give.

In regard to the first two recommendations, it is recognized that the responsibility for meeting the challenge of modern thought belongs to the Christian Church as a whole, and that much of the work done in this field is being done, and must be done, by other

agencies. Nevertheless, anti-Christian elements in western civilization are everywhere penetrating the mission field and creating serious obstacles to the advance of the Gospel. The International Missionary Council, through its contact with the whole world field, has its own distinctive approach to these questions, and its own distinctive contribution to make to the accomplishment of the task.

We attach the highest importance in the study of these questions to the bringing together of eastern and western thought, and hope that groups may be formed in oriental as well as in western countries. It may be hoped that from the direction of missionary thought to these questions, from international contacts between individuals and groups as occasion permits, and from the the meeting of private informal groups in which the help of leading Christian thinkers is enlisted, there may result a growing clarification of thought which it may please God to use for the vitalization of the whole missionary movement.

Any extensive programme in this field would be beyond the resources of the International Missionary Missionary Council, and and is not proposed, nor is it intended to create any formal organization.

(3). *The Task of Evangelism.* The situation throughout the world which constitutes the background of all the deliberations of the Committee is an urgent call to a bolder and more convincing presentation of the Christian message. The world is in desperate need of regeneration. Christianity calls men to a complete conversion of the mind and a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision. We desire to call the Churches and missions to immediate co-operation in a more earnest evangelistic endeavour.

Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellow-men. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world.

We recommend further that the National Christian Councils be invited to undertake, and to encourage the Churches and missions in their areas to undertake, a fresh study of the methods of evangelism best suited for reaching different classes of people; and that the officers of the International Missionary Council include include among their major tasks the assisting and co-ordinating of such studies.

(4) *The Department of Industrial and Social Research*

Full report was made by Mr. J. Merle Davis, Director, and Dr. Otto Iserland, Associate Director, of the Department, in regard to the establishment of this Department with headquarters at Geneva, the work already undertaken and plans ahead. The full discussion of the subject led the Committee "to note with gratitude the action taken by the officers, according to the decision of the Williamstown meeting, in inaugurating the Department of Industrial and Social Research at Geneva, securing the services of a Director and Associate Director and obtaining the necessary financial resources, apart from the regular budget of the Council. The Committee call attention to the fact that the Deparment is an integral part of the International Missionary Council, and that the purpose of its establishment ment is that the results of its work should contribute to the progress of the Gospel and remove obstacles to the work of evangelization. The questions with which it will deal will be those related to the accomplishment of the primary missionary purpose."

The more important fields of activity for the Department are stated as being:

"(a) To provide information for the use of the missions and Churches in regard to facts and developments in the social and economic sphere which affect vitally the proclamation of the Gospel.

(b) To secure by scientific research and investigation data which is not available otherwise, and which will help missions and Churches to adjust their work to changing conditions and in regard to specific situations.

(c) To draw the attention of missions and Churches to those evils in regard to which the Christian conscience should be sharpened and public opinion aroused, and to suggest opportunities for action.

(d) To render service, through the Directors, to any missions or Churches, (whether members of the International Missionary Council or not), which will approach the Department directly for help they may need; the Directors should normally approach the missions and Churches through the executive officers of the national organizations.

Plans have been made for the study of conditions created in Northern Rhodesia and adjoining areas by the rapid development of the mining industries. This development is affecting the lives and customs of great masses of people and creating fresh spiritual and social needs. The funds for this inquiry are being generously supplied by the Carnegie Corporation and the Phelps-Stokes Fund.

Missions and the Financial Crisis

The Committee had no illusions in regard to the seriousness of the present economic situation. The retrenchments necessitated as a result of the world-wide financial stringency were regarded as a call not to retreat but to advance "in view of abundant evidences from all parts of the world of immense areas of unmet human need, as well as of ever widening opportunity." The economic depression was regarded as in no wise diminishing the responsibility of Western Christians to share their religious inheritance with the peoples of other lands. Rather did the Committee see in it the opening up of new opportunities and an urgent call to cooperate more closely one with the other "in order that in mutual consultation about their plans in these

days of lessened income the Christian witness may be maintained everywhere on the mission field."

"This critical situation," they state, "has led the Committee to consider afresh the whole subject of co-operation implicit in the prayer of Our Lord. While recognizing the marked progress in cooperative effort achieved during the past twenty years, the Committee believe that we stand on the threshold of a new period in cooperation—a period in which the requirements, principles and spirit of missionary cooperation shall be considered more thoroughly, seriously and sacrificially than ever."

In the Far East "the continued financial support, increased rather than diminished, of the central co-operative agencies in each country is peculiarly essential in such times of difficulty as now prevail everywhere."

"The Committee have received from the recent Conference of British Missionary Societies at High Leigh a statement of plans now being made by these societies for a united examination of the possibilities of closer cooperation, in view of the situation. The British Societies raise the question whether other sending countries might not join them in a common study and consultation. It is recognized that in any such consultation the younger Churches in the fields should collaborate in the projects concerned."

The Committee, in the light of these facts and developments, instruct their officers to regard as one of the principal tasks claiming their attention during the next three years, that of furthering, in collaboration with the National Councils, constructive measures of cooperation on the part of board, missions and Churches occupying common fields and vitally concerned in common undertakings. It is understood that such activity on the part of the officers will be advisory, and that the policies or decisions finally adopted must be those of the societies and churches concerned.

Church Union

Conscious, however, that even more is needed than a great enlargement of the area of cooperation between the Christian forces engaged in missionary work, The Committee expressed itself as "profoundly convinced that the fulfilment of the universal missionary task can only be achieved through the life and witness of a united Church, and oppressed by the difficulties in the way of the reunion of the divided Churches, instruct the officers to approach the Continuation Committee of the World Conference of Faith and Order with a view to the establishment of contacts between the two bodies."

Space will not allow in this issue of the Bulletin for reporting other decisions of the Committee on such important subjects as Religious Freedom, the Opium and Narcotic Drug Traffic, the Christian Approach to the Jews, and specific recommendations in regard to different mission areas. These and other matters, including the proposals for the work of the staff of the I.M.C. will have to wait over till the next issue.

All of the officers of the Council were reelected, including the Chairman, Dr. John R. Mott, the Vice-Chairmen, Dr. C. Y. Cheng, the Bishop of Salisbury and W. E. Baroness van Boetzelaer van Dubbeldam, and Treasurer, Mr. James M. Speers.

John Wesley

(Copies of two letters, the originals of which are in the Archives at Herrnhut)

John Wesley, after on May 24, 1738, (to use his words) his "heart was strangely warmed" in a Moravian group in Aldersgate Street, London, travelled up the Rhine to visit Count Zinzendorf at Marienborn and on to Herrnhut where he spent some weeks, returning to England in August. The following letters were written by him after his return to England.

To Count Zinzendorf,
Amsterdam.

May our Gracious Lord, who counteth whatsoever is done unto the least of his Followers as done to Himself, return sevenfold unto you, and the Countess and all the Brethren the Many Kindnesses you did unto Us! It wou'd have been a great satisfaction to me, if I cou'd have spent more Time with the Christians that love one another. But that could not be now; my Master having called me to work in another Part of his Vineyard. Nor did I return hither at all before the time. For tho a great Door and effectual had been open'd, the Adversary had laid so many stumbling-blocks before it, that the weak were daily turn'd out of the way. Numberless misunderstandings had arisen, by reason of which ye Way of Truth was much blasphemed, and hence had sprung Anger, Clamour, Bitterness, Evil-speaking, Envyings, Strifes, Railings, Evilsurmisings; whereby the enemy had gained such an advantage over the little Flock that of the rest durst no man join himself unto them.

But it has now pleased our Blessed Master to remove in great measure these rocks of offence. The Word of the Lord runs and is glorified, and his Work goes on and prospers. What must we do to be saved? Many of them see, that there is only One Name under heaven, whereby they can be saved, and more and more of those that seek it, find salvation in his name. Their Faith has made them whole. And these are of One Heart and One Soul. They all love one another, and are knit together in one Body and one Spirit as in one Faith and One Hope of their Calling.

The Love and Zeal of our Brethren in Holland and Germany part.cularly at Herrnhuth, hath stird up many among us, who will not be comforted, till they also partake of ye great and precious Promises. I hope, if God permit, to see you at least once more. Were it only to give them That Fruit of my Love. The speaking freely on a few things wch I did not approve, perhaps because I did not understand you. May our Mercitual Lord give you a right Judgment in all Lowliness and Meekness, in all Simplicity and Godly Sincerity, in all Watchfulness and Seriousness: In a word in All Faith and Love, particularly to those that are without, till ye are Merciful as your Faither which is in Heaven is Mercifull. I desire your Con-

stant and Earnest Prayers, that He would vouchsafe a Portion of the same Spirit to your much obliged and very affectionate but unworthy

Brother in Christ,
John Wesley.

Oxford, Nov. 22, 1738.

To Mr. Isaac Lelong

Do not think, my dear Brother, that I have forgotten you. I cannot forget you, because I love you. Tho' I can't yet love anyone as I ought, because I can't love our blessed Lord. My Heart is cold and senseless. It is indeed a Heart of Stone. O when, when will He take it out of the midst of me and give me a Heart of Flesh! Pray for me, and let all your Household pray for me, yea and all the Brethren also. that our GOD would give me a broken Heart, and a loving Heart, a Heart wherein his Spirit may delight to dwell.

May our GOOD LORD repay you all a thousandfold and especially our brother Decknatel, for the Love you shewd to us. How does His Gospel prosper at Amsterdam. Are Believers multiplied? And is His Grace mighty among them. Is their Name yet cast out as Evil (for that must be next), and do Men despitefully use you and persecute you, I want you to say a great deal to me of it. But above all I want you to pray a great deal for

Yr poor weak Brother,
John Wesley.

P. S. Pray write soon. I should be glad to write to, and hear from you at least once a month. Grace be with you all. Amen.

"Convention for Limiting the Manufacture and and Regulating the Distribution of Narcotic Drugs"—Geneva, 1931

On May 27, 1931, delegations from fifty-four nations assembled in Geneva and during the ensuing seven weeks drafted a treaty, or convention, the purpose of which is to effect a limitation of the manufacture of narcotic drugs to quantities necessary for the medical and scientific needs of the world, and to establish adequate control over the distribution of these drugs. This is the first international convention to provide specific and mandatory measures for the direct limitation of the manufacture of narcotic drugs. The convention has already been signed by forty-two countries, including all in which narcotic drugs are manufactured for export, with the exception of Turkey. To bring the convention into force twenty-five countries, including any four of the eight principal manufacturing countries, must ratify their signatures.

The Importance of the 1931 Convention

Two international conventions dealing with the traffic in manufactured narcotic drugs have been in force for a number of years: the Hague Convention of 1912 and the Geneva Convention of 1925. Although both of these treaties commit the contracting nations to the principle of limiting manufacture to medicinal needs, both have been found to be fundamentally defective in that they fail to specify mandatory means for reaching the desired objective. The nations assumed that if distribution were adequately controlled, drugs would not fall into wrongful hands, and that consequently the amount manufactured would gradually be reduced until it was balanced by legitimate demand. Experience has shown conclusively that the apparently logical theory that limitation could be effected by indirect means is unsound. Manufacture during the past few years has far exceeded the quantities necessary for medical purposes. With discouraging regularity these large surpluses have seeped into the illicit traffic. For several years past, amounts of smuggled narcotic drugs seized in the various countries of the world have had a combined weight running into tons, the value of which ,in the hands of the peddlers, can only be figured in terms of many millions of dollars. Such amounts are sufficient to debauch whole nations. These facts are fully supported by government reports.

The 1931 convention, providing for the limitation of manufacture of narcotic drugs, resulted from the appreciation by most of the nations of the world that, judged from the standpoint of reduction in the amount of drugs manufactured or in the number of addicts in the world, the Hague and Geneva conventions had been ineffective.

Provisions of the Convention

The convention contains seven chapters subdivided into thirty-four articles and a Protocol of Signature. Chapter I consists of definitions. Chapter II provides for the annual submission by all nations of estimates of their legitimate needs of narcotics, and establishes machinery for examining the estimates and dealing with any that seem unreasonably high. Chapter III provides for direct limitation of manufacture, and in Chapter IV provision is made for subjecting to the convention such new narcotic drugs as may be discovered in the future, as well as for special restrictions over the international trade in heroin. Chapters V, VI, and VII contain articles requiring the establishment of comprehensive measures of control over the manufacture, distribution, import, and export of drugs. Governments are required to make complete statistical reports to an international body in Geneva of all transactions in narcotic drugs. Chapter VI contains, also, provision for arbitration in case of dispute between governments concerning the interpretation or application of the convention, and contains the formal articles which determine when the convention shall come into force, and how signatures, accessions, and ratifications shall be dealt with.

The Protocol of Signature empowers the League of Nations either to call a new conference to consider the situation, or to take such other measures as it deems necessary, in case the convention has not been ratified prior to July 13, 1933 by the number of manufacturing and non-manufacturing countries required under Article 30 to bring it into active operation.

The convention provides for direct limitation of the manufacture of all drugs derived from opium and coca leaves, except those which are neither themselves habit-forming, nor capable of being used in the manufacture of other drugs which are habit-forming. This complete coverage, which is not provided for in previous conventions, is vital to success in the enforcement of narcotic drug legislation.

For the purpose of ascertaining medical and scientific requirements the convention provides that every nation, which is a party thereto, shall submit to the Permanent Central Board in Geneva, not later than August 1st of each year, estimates of its needs of narcotic drugs for the following calendar year. Countries not party to the convention are invited to submit similar estimates.

A "Supervisory Body" consisting of four members, one to be designated by each of the following: the International Public Health Office in Paris, the Permanent Central Board, the Advisory Committee on Opium and Other Dangerous Drugs of the League of Nations, and the Health Committee of the League of Nations is provided for in the new convention. This body is directed to make estimates for any country which fails to submit them to the Permanent Central Board by the date specified, whether or not such country be party to the convention.

Manufacture for domestic consumption in any given country must be limited to the amount specified, in its annual estimates, as needed to supply its medical and scientific requirements, and manufacture *for export,* in any given country, must be limited annually to the total amount of drugs for which it receives legitimate orders during the year.

As a further means of preventing over-manufacture, each country is obligated to restrict the amount of raw materials, etc., opium and coca leaves, in the hands of its manufacturers, to the quantity necessary to carry on business for six months or, under exceptional circumstances, for one year.

Summary and Conclusion

The Geneva Convention of 1931 places definite restrictions on the amount of raw opium and coca leaves, the raw materials from which habit-forming narcotic drugs are made, which any manufacturer may have in his possession. It provides a basis for direct limitation of manufacture of all dangerous derivative drugs to an amount which will vary annually with the world's needs for medical and scientific purposes. It provides a comprehensive system for control over the distribution of these drugs.

The general adoption and enforcement of this convention would give to the world the essential features of the successful system of narcotic drug control provided by the laws of the United States, and would make possible the progressive elimination of drug addiction in this country.

It is necessary that this Limitation Convention should be ratified by not less than twenty-five countries before April 13, 1933, in accordance with the terms of the Convention itself. If not ratified by that date, this Convention cannot come into force, and the Council of the League must either call another conference or take other necessary action. This Convention is a most important step forward in the efforts to establish more effective international control over this evil traffic.

Resolution Adopted by the Committee of the I.M.C.

The Committee recommends that the officers of the Council be intsructed to endeavor to find ways and means for the publication of the Memorandum on "Missions and the Opium and Narcotic Problem."

The Committee suggests to the officers that they bring this Memorandum to the notice of the National Bodies in the membership of the Council in order that effective use be made of it in arousing public opinion and the Christian conscience in support of such legislation as may be required in each country to restrict the use of opium and narcotics to medical and other legitimate purposes.

The Committee recommends that especial attention be given by each national body comprised in in the Council to the urgent importance of the early ratification of the Geneva Convention of 1931.

The Committee recommends that all national bodies be requested to cooperate with the Department of Social and Industrial Research and Counsel in its continued study of the opium and narcotic problem, especially by supplying material for an annual review of the opium situation to be issued by the Department.

Progress in Religious Education

The Natonal Committee for Christian Religious Education in China (NCCRE) was recognized at the end of July by the World's Sunday School Association executive committee meeting at Rio in Brazil, as the China unit with which it would cooperate in the promotion of religious educaton.

It wll be remembered that this committee was formed in July 1931 following the visit of Dr. Jesse Lee Corley who was sent out by the W.S.S.A. to this country. The two parents of this committee are the N.C.C. and the C.C.E.A. It is the Standing Committee on Religious Education of the N.C.C. and the Council on Religious Education of the C.C.E.A. with its home in the N.C.C. Fourteen church denominations and Christian organizations are now cooperating together on this National Committee. Dr. C. S. Miao and Rev. R. D. Rees are executive secretaries and Miss Mabel Nowlin associate secretary concerned especially in the production of new materials.

New experimental books for Primary Sunday School teachers have been produced for both First and Second year grades. Other material is in course of preparation. A catalogue of 200 recommended books was published in June, and is now in its second edition. Copies may be had for those who write for one.

One of the most important aspects of the work of the new N.C.C.R.E. is its training program. The work of training teachers and leaders is being stimulated in each denomination. More enthusiasm and newer methods are needed, in Sunday Schools, in the Home, in Primary and Middle Schools in church and association work. Those who are responsible for promoting this work of local training and supervision up and down the country are being called together in each region according to a carefully thought out program extending over three years. Last April the first of these advanced regional Institutes was held near Peiping. The second is now taking place in Central China. Next spring plans are being made for three such Institutes in Foochow, Amoy and Swatow. Others will follow. The local training in each region wll thus be raised to a higher state of efficiency.

During July and August a number of Summer Schools from Manchuria to Canton and West China

put on courses in religious education. At holiday resorts missionaries and Chinese colleagues conferred together. We have received excllent reports from both Kuling and Kuliang (Foochow) of a program that extended over three or four days. Gatherings were also held in Mokanshan, Peitaiho and Tsingtao. The nucleus of these meetings consisted for the most part of members of the Religious Education Fellowship who are displaying much keenness and enthusiasm.

D.V.B.S. work has now been handed over to the N.C.C.R.E. During the summer much good work was continued, the name "Church Vacation Schools" being used. Mr. T. T. Chiu was acting as headquarters secretary for this work in the NCCRE. He has now sailed for America. During the coming year it is hoped to lay fresh plans to carry on the work still more effectively.

Dr. C. S. Miao who was a delegate from China to the W.S.S.A. convention at Rio in Brazil is spending some weeks studying developments in U.S.A. He is expected back in China in November.

Dr. S. H. Leger has just returned to Shanghai, to resume work as national secretary of religious education for the Church of Christ in China. Members of that church who desire expert counsel and advice should get in touch with Dr. Leger, writing to Room 410, Missions Buildngs, Shanghai.

The Chinese Medical Association

Dr. James L. Maxwell has very kindly supplied the following information regarding the development of the above Association through the merging of the National Medical Association and the China Medical Association (missionary). The union of these two bodies already effected by their respective executive committes was ratified at the meeting of the new Association held in Shanghai Sept. 30-Oct. 4.

The China Medical Missionary Association was organized in 1887, practically all western doctors in China being then members of the missionary body. The National Medical Association of China was organized by a group of Chinese physicians within the China Medical Association in 1914 so as to have a national body representing medicine in China.

In 1925 the name 'missionary' was dropped from the title of the China Medical Association so as to be able to take in all physicians of high moral character and full medical standards and thus obviate the apparent possibility of there being one group which was strictly missionary and another group which might tend to be controlled by an anti-missionary element. At that time the missionary interests were provided for in a missionary division which formed an integral part of the China Medical Association. At the same time there remained the two associations, C. M. A. and N. M. A. This could not be avoided as the National Medical Association was not prepared to admit foreign physicians to its membership. In this I think they were wise as their numbers were still small and there would have been a danger of swamping the Chinese in the foreign element. The rule was not made in any spirit of opposition.

Since 1925 the number of members in the National Association has increased very considerably and the feeling has been growing that the time was coming when the National Association could admit foreign members and there would be no need to have two medical bodies. Negotiations have been carried on with a view to amalgamation for the last two or three years and, we may say, carried on in the most friendly spirit. The result has been that it was agreed that neither body should absorb the other body but that a new association should be formed called the "Chinese Medical Association" of which the existing members of the two earlier associations should *ipso facto* become members.

This new Association was to have been launched at a conference in April but owing to the troubles in Shanghai it was impossible to hold the meetings. As, however, a referendum of both of the original bodies had in each case proved unanimously in favour of amalgamation, the two executive committees were empowered to carry this into effect. This was done in April of this year. The actions of the executive committees and the constitution of the new Association are to be approved and adopted at the forthcoming conference at the end of this month (September).

Perhaps the most difficult problem in such an amalgamation was the position of the Missionary Division of the China Medical Association; but this was made comparatively easy by the declaration of the leading members of the Executive Committee of the National Medical Association that they would favour an official missionary section in the new Association, and such a body is included in the constitution to be adopted this month. It was felt, however, that both with regard to the Council on Medical Missions and the Council on Publication, an old-standing and very important council of our own late association, arrangements should be made to ensure their practical independence within the new body. This is met by making the Councils self-perpetuating; seven members out of ten being nominated by the existing council and three appointed by the Association in conference. Both these Councils have sufficient funds to carry on their activities and such funds cannot be alienated from the respective Councils. In the case of the Council on Medical Missions, capital funds belonging to the original China Medical Missionary Association have been handed over to the Council.

As regards the Medical Missionary body, no plans for its organization have yet been adopted but arrangements for the future are being made. In the Chinese Medical Association Building, 41 Tse Pang Road, Avenue Road, an office for the Missionary Division is supplied rent free by the Association. It is hoped to make this the centre for the collection

of information and, as far as may be, the solving of problems for Mission Hospitals. One of the activities will be the annual publication of the Hospital Prayer Cycle. It is very possible that an effort will be made to publish quarterly a leaflet on medical mission problems in this country. What other activities can be undertaken are still uncertain.

The main subject for discussion in the missionary section at the forthcoming Conference was to be on "Methods of Associating the Local Churches and Community with the Mission Hospitals."

The Prayer Cycle of the Missionary division of the C. M. A. reports 244 hospitals, being seven more than last year despite the fact that a few in last year's list have been cut out as they have already been closed for some time and are unlikely to be reopened. Only a few of the Mission Hospitals in China, and these only of very minor importance, fail to find a place in the Cycle. The total number of such hospitals in this country amounts to probably about 255.

The following table furnishes some interesting general information in regard to the distribution by provinces of missionary doctors, nurses and hospitals.

Province	Population to nearest million	Hospitals	Doctors	Nurses	Beds	In-patients	Out-patients
Anhwei(1)	37	8	21	35	387	5,310	111,201
Chekiang	21	9	51	63	1324	17,692	158,116
Fukien	20	32	61	106	1878	21,403	208,929
Honan	27	8	22	27	554	6,184	130,343
Hopei	32	16	61	80	923	10,802	258,966
Hunan	22	16	42	82	705	7,969	229,743
Hupeh	34	14	42	67	1091	15,255	223,977
Kiangsi(2)	24	5	13	32	278	5,050	68,132
Kwangsi	9	5	13	15	292	2,888	100,428
Kiangsu	27	27	145	204	2566	37,186	692,676
Kweichow(3)	11	2	1	1	10	40	6,000
Kwangtung	30	27	102	84	1995	23,940	321,270
Shantung	38	18	61	77	966	9,713	224,603
Kansu(4)	5	1	1	—	—	—	—
Shensi(5)	13	1	5	2	100	678	21,846
Shansi	10	10	22	39	709	5,646	81,595
Yunnan	9	4	8	7	98	1,689	62,738
Szechwan	77	21	60	77	1325	10,942	335,858
Manchuria	19	20	57	49	1148	8,456	232,242
Total	466	214	788	1,047	16,349	190,843	3,468,645

(1) A printer's error in the impatients of one of the hospitals is corrected here.
(2) One of these hospitals failed to make a return of the number of beds.
(3) One of these two hospitals is closed.
(4) Hospital closed for lack of staff.
(5) Hospital open for part of year only.

Work in Rural Areas

One of the notable missionary developments of the past four years has been the increased emphasis on a more adequate program for Christian work in rural areas. The attention focussed at the Jerusalem meeting of the I.M.C. in 1928 on the farming communities and the efforts of Dr. Butterfield and others have not only greatly increased interest in rural life, but have led to practical steps being taken to facilitate the carrying out of such a program. The formation of the Agricultural Missionary Foundation, with Mr. John H. Reisner, former Dean of the Agricultural Department of the University of Nanking, as Executive Secretary, is one such step. Provision by the New York State College of Agriculture at Cornell University of a School for missionaries on furlough whose work is in the country, is another. Three such courses have already been conducted. The fourth will extend from Jan. 23 to Feb. 18, 1933. The College offers the opportunity to attend a four weeks' school specially organized for this purpose, in which they may obtain a short introduction to studies related to the life of country people.

Each missionary student in thie school will be given personal help in dealing with the problems which the student is most deeply interested. Several courses in fundamental subjects will be given in the forenoons, leaving the afternoons for specialized study, round tables, and trips.

That the course was much appreciated by the missionaries who attended in 1932 will be seen in the following statement made by them.

"The group of furlough missionaries attending the Cornell School for Missionaries wish to record their conviction of the unique value and appropriateness of the Course in relation to their work.

"New vistas of opportunity have been opened, and new light has been thrown on many a difficult problem. For instance, our studies in Rural Sociology have brought us to a recognition of the vital need of such a study of oriental rural organization in order to enable us to make our best contribution to the reconstruction of life in our fields of service.

"We would urge that, wherever possible, missionaries in rural work avail themselves of this great opportunity, and we hereby place on record our appreciation of the unstinted service rendered by the College of Agriculture. No pains have been spared to make available every resource which could in any way contribute to our better equipment for Kingdom Service. Appreciation must also be expressed for the cordial interest and mutual helpfulness on the part of the Ithaca City Churches and the Cornell United Religious Work.

"We would like to assure any who may have misgivings as to the value of the school to them, that we have found the courses far more intimately and vitally related to our own problems as we see them in the rural areas in which we work, than we had anticipated. We discovered a contagious missionary spirit prevading the college and a remarkable sympathy with and understanding of our problems. We were in touch with professors who are actually meeting the problems of rural communities and we saw the extension service, central rural schools, larger rural parishes and demonstration farms functioning in relation to definite rural situations and problems.

"We, therefore, entertain a hope that in the future, the response of missionaries to this opportunity will be more commensurate with the value of the course, and call upon our fellow-missionaries to consider seriously including the Cornell School for Missionaries in their next furlough period."

The N.C.C. Flood Relief Fund

I. Receipts:

Financial Statement, Aug. 25, 1931—Aug. 31, 1932

Contributions to Flood Relief to Sept. 5, 1932

No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
1 ..	$100.00	65 ..	2.00	130 ..	.34)	192 ..	21.07	255 ..	8.37	318 ..	1.60	381 ..	51.00	444 ..	10.00	503	
2 ..	50.00	66 ..	46.80	131 ..	.17)	193 ..	27.00	256 ..	100.00	319 ..	802.00	382 ..	1,000.00	445 ..	15.21	G.$21.11=	
3 ..	2.00	67 ..	125.75	132 ..	.17)	194 ..	7.00	257 ..	200.00	320 ..	176.20	383 ..	10.60	446 ..	10.00		87.63
4 ..	50.00	68 ..	1.00	133 ..	.17)	195 ..	200.00	258 ..	40.00	321 ..	4.25	384 ..	1,035.00	447 ..	7.00	504 ..	25.00
5 ..	10.00	69 ..	185.00	134 ..	.25)	196 ..	222.71	259 ..	10.25	322 ..	1.88	385 ..	12.00	448 ..	.95	505 ..	8.35
6 ..	20.00	70 ..	1,004.00	135 ..	.17)	197 ..	20.30	260 ..	9.70	323 ..	500.00	386 ..	110.00	339 ..	25.00	506 ..	3.00
7 ..	150.00	71 ..	1,060.00	136 ..	.84)	198 ..	300.00	261 ..	27.50	324 ..	10.00	387 ..	10.00	450 ..	3.50	507 ..	4.20
8 ..	100.00	72 ..	25.00	137 ..	.17)	199 ..	50.00	262 ..	10.00	325 ..	200.30	388 ..	15.89	451 ..	22.00	508 ..	93.20
9 ..	1.00	73 ..	5.40	138 ..	.17)	200 ..	10.00	263 ..	.50	326 ..	57.00	389 ..	2.00	452 ..	31.50	509 ..	2,224.41
10 ..	.50	74 ..	259.45	139 ..	.34)	201 ..	.30	264 ..	425.00	327 ..	22.70	390 ..	60.00	453 ..	100.00	510 ..	20.00
11 ..	40.00	75 ..	10.00	140 ..	.51)	202 ..	.30	265 ..	76.28	328 ..	140.32	391 ..	17.00	454 ..	14.00	511 —	23.00
12 ..	600.00	76 ..	1.00	141 ..	.84)	203 ..	.60	266 ..	98.14	329 ..	2,100.00	392 ..	57.74	455 ..	95.00	512 ..	452.20
13 ..	5.00	77 ..	1.00	142 ..	1.68)	204 ..	1.00	267 ..	50.00	330 ..	50.00	393 ..	4.10	456 ..	430.00	513 ..	209.70
14 ..	25.00	78 ..	500.00	143 ..	.50)	205 ..	.40	268 ..	91.59	331 ..	5.00	394 ..	193.27	457 ..	50.00	514 ..	196.72
15 ..	.61	79 ..	247.20	144 ..	.42)	206 ..	.60	269 ..	24.00	332 ..	130.00	395 ..	25.00	458 £10—		515 ..	65.57
16 ..	100.00	80 ..	3,740.00	145 ..	.51)	207 ..	.60	270 ..	50.00	333 ..	160.00	396 ..	7.00		148.09	516 ..	65.57
17 ..	5.00	81 ..	5.30	146 ..	.34)	208 ..	120.00	271 ..	27.50	334 ..	21.17	397 ..	22.00	459 5 shillings		517 ..	8.18
18 ..	3.50	82 ..	14.00	147 ..	.17)	209 ..	1.00	272 ..	20.79	335 ..	1.00	398 ..	26.80		3.70	518 ..	16.40
19 ..	40.00	83 ..	15.00	148 ..	.17)	210 ..	1.00	273 ..	9.10	336 ..	2.00	399 ..	13.00	460 ..	60.00	519 ..	16.40
20 ..	1.50	84 ..	5.00	149 ..	.34)	211 ..	.50	274 ..	4.00	337 ..	.10	400 ..	14.20	461 ..	45.00	520 ..	44.26
21 ..	258.54	85 ..	22.40	150 ..	.51)	212 ..	1.00	275 ..	10.00	338 ..	19.00	401 ..	.50	462 ..	23.00	521 ..	8.19
22 ..	555.55	86 ..	69 00	151 ..	.84)	213 ..	.50	276 ..	1,000.00	339 ..	37.00	402 ..	.30	463 ..	71.67	522 ..	32.79
23 ..	5.00	87 ..	15.00	152 ..	.34)	214 ..	53.00	277 ..	454.49	340 ..	134.00	403 ..	6.18	464 ..	47.10	523 ..	6.06
24 ..	2.00	88 ..	66.00	153 ..	.34)	215 ..	38.53	278 ..	158.36	341 ..	1 00	404 ..	20.00	465 ..	50.00	524 ..	11.48
25 ..	30.00	89 ..	20.00	154 ..	.51)	216 ..	11.00	279 ..	99.50	342 ..	10.00	405 ..	10.00	466 ..	100.00	525 ..	57.40
26 ..	11.00	90 ..	25.00	155 ..	.50)	217 ..	2,130.00	280 ..	28.00	343 ..	1.17	406 ..	55.08	467 ..	21.41	526 ..	25.41
27 ..	10.00	91 ..	20.00	156 ..	.17)	218 ..	1,065.00	281 ..	1,234.09	344 Cancelled		407 Cancelled		468 ..	3.00	527 ..	16.60
28 ..	1.20	92 ..	500.00	157 ..	.17)	219 ..	5.00	282 ..	1.00	345 ..	271.81	408 ..	3.00	469 ..	8.84	528 ..	3.30
29 Cancelled		93 ..	43.50	Total ..	52.00	220 ..	3.50	283 ..	.65	346 ..	75.00	409 ..	106.65	470 ..	10.50	529 ..	11,857.71
30 ..	2.00	94 ..	5.00)	158 ..	51.44	221 ..	12.00	284 ..	65.00	347 ..	25.00	410 ..	50.00	471 ..	15.52	530 ..	7.20
31 ..	1.00	95 ..	1.00)	159 ..	600.00	222 ..	.42	285 ..	28.00	348 ..	6.00	411 ..	50.00	472 ..	1.50	531 ..	40.00
32 ..	17.34	96 ..	2.00	160 ..	65.50	223 ..	1.00	286 ..	.50	349 ..	12.00	412 ..	2.45	473 ..	1.50	532 ..	1.00
33 ..	17.43	97 ..	1.00)	161 ..	30.65	224 ..	1.00	287 ..	2.25	350 ..	106.00	413 ..	2.00	474 ..	1.00	533 ..	25.00
34 ..	41.29	98 ..	2.00)	162 ..	250.00	225 ..	6.05	288 ..	350.00	351 ..	16.60	414 ..	200.00	475 ..	6.18	534 ..	135.12
35 ..	35.00	99 ..	2.00)	163 ..	45.00	226 ..	30.00	289 ..	.80	352 ..	10.00	415 Cancelled		476 ..	40.78	535 G.$10.00	
36 ..	100.00	100 ..	5.00)	164 ..	39.75	227 ..	10.00	290 Cancelled		353 ..	34.00	416 ..	30.00	477 ..	5.00		45.00
37 ..	20.00	101 ..	.60)	165 ..	18 00	228 ..	150.14	291 ..	23.00	354 ..	17.70	417 ..	15.00	478 ..	200.00	536 ..	400.00
38 ..	850.00	102 ..	.60)	166 ..	250.00	229 ..	100.00	292 ..	192 30	355 ..	1,050.00	418 ..	28.00	479 ..	10.00	537 ..	5,972.75
39 ..	70.60	103 ..	.30)	167 ..	4.00	230 ..	25.00	293 ..	5.25	356 ..	14.20	419 ..	10.00	480 ..	30.00	538 ..	15.00
40 ..	2,000.00	104 ..	.20)	168 ..	231 66	231 ..	2.00	294 ..	37.00	357 ..	3.10	420 ..	215.00	481 ..	22.50	539 ..	10.00
41 ..	700.00	105 ..	.30)	169 ..	74.62	232 ..	517 15	295 ..	53 66	358 ..	400.00	421 ..	102.24	482 ..	40.95	540 ..	25.00
42 ..	1,000.00	107 ..	.50)	170 ..	412.72	233 ..	2,140 00	296 ..	606.61	359 ..	32.30	422 ..	112.65	483 ..	25.00	541 ..	10.00
43 ..	200.00	108 ..	.50)	171 ..	206 86	234 ..	1,150 98	297 ..	2.00	360 ..	5.80	423 ..	335.00	484 ..	6.30	542 ..	20.00
44 ..	50.00	109 ..	.20)	172 ..	10 00	235 ..	815.00	298 ..	115 26	361 ..	17.24	424		485 ..	1,434 87	543 ..	50.00
45 ..	50.00	110 ..	1.00)	173 ..	10.00	236 ..	200 00	299 ..	80 19	362 ..	19.80	Tls.	6712.66=	486 ..	1.00	544 ..	76.53
46 ..	11.52	111 ..	1.00)	174 ..	35 97	237 ..	10 00	300 ..	187 51	363 ..	4.99		934.24	487 ..	10.00	555 ..	65 00
47 ..	1.00	112 ..	1.20)	175 ..	3 00	238 ..	530 00	301 ..	196 00	364 ..	8.97	425		488 ..	25.00	546 ..	1 87
48 Cancelled		113 ..	1 00)	176 ..	4,147 50	239 ..	150 00	302 ..	406 55	365 ..	5.44	Tls.	10.00=	489 ..	50.00	547 ..	9 00
49 ..	50.00	114 ..	1.00)	177 ..	45 28	240 ..	25 00	303 ..	16 00	366 ..	374 68		13.89	490 ..	1,999 50	548 ..	767.03
50 Cancelled		115 ..	3.00)	178 ..	59 59	241 ..	10 20	304 ..	200 00	367 ..	54.09	426 ..	20.00	491 ..	40.20	549 ..	5 00
51 ..	20.70	116 ..	.50)	179 ..	36 89	242 ..	20 00	305 ..	65 92	368 ..	10.00	427 ..	12.75	492 ..	53 46	550 ..	10.00
52 ..	131.78	117 ..	1.00)	180 ..	15 78	243 ..	1 00	306 ..	100 00	369 ..	222 04	428 ..	22.00	493 ..	40 00	551 ..	£250—
53 ..	25.00	118 ..	.50)	181 ..	26 80	244 ..	132 84	307 ..	18 50	370 ..	100.00	429 ..	40.00	494 ..	12 00		4,304 15
54 ..	100.00	119 ..	.50)	182 ..	31 56	245 ..	5 00	308 ..	6 00	371 ..	20.00	430 ..	8.00	495 ..	8 00	552 ..	1.00
55 ..	20.00	120 ..	.50)	183 ..	3.18	246 ..	13 00	309 ..	100 52	372 ..	6.20	431 ..	79.10	496 Cancelled		553 £100	
56 ..	30 00	121 ..	.50)	184 ..	5.00	247 ..	10 00	310 ..	59 60	373 ..	62 40	432/6 Duplicate		497 ..	112 00		791 60
57 ..	146.04	122 ..	.50)	185 ..	5 50	248 ..	10.00	311 ..	12 05	374 ..	43.10	437 —	50.00	498 ..	16 00	(£50 for transmission to Bishop Roots)	
58 ..	73.00	123 ..	1.00)	186 ..	10 00	249 ..	85 00	312 ..	19.00	375 ..	10.00	438 ..	192.05	499 ..	5 00		
59 ..	3.00	124 ..	.17)	187 ..	10 85	250 ..	51.62	313 ..	376 94	376 ..	10.00	439 ..	25.00	500 ..	50 00	554 ..	60.00
60 ..	22.60	125 ..	.17)	188 ..	99 50	251 ..	15 13	314 ..	100 00	377 ..	50.00	440 ..	20.00	Tls.	4,378 18—	555 £125	
61 ..	2.00	126 ..	.17)	189 ..	550 00	252 ..	30 00	315 ..	99 50	378 ..	17.00	441 ..	50 00		6,078 86		2,050.49
62 ..	120.00	127 ..	.17)	190 ..	200.00	253 ..	238 13	316 ..	100.00	379 ..	6 00	442 ..	500.00	501 ..	2.00	556 £1-5/-	
63 ..	80 17	128 ..	.17)	191 ..	48.45	254 ..	100.00	317 ..	1.00	380 ..	10.00	443 ..	28.65	502			20 13
64 Cancelled		129 ..	.17)														

II. Disbursements:

Note: A. Direct and Labor Relief

B. Famine rehabilitation, such as purchase of seed grain, farm animals, building materials, etc. Money was given in the form of grants to responsible Christian committees to be loaned by them to needy farmers grouped in mutual aid societies.

1. *Kiangsu*

A.—Haichow	$ 3,000
B.—Nanking (three different committees)	$ 10,000
Total for Kiangsu	$ 13,000

2. *Anhwei*

Nanhsuchow	20,000
Hwaiyuan (three different committees)	21,451.29
Showchow	14,000
Wuhu	35,000
North Anhwei Joint Flood Relief Committee	10,000
Ningkuofu	1,500
Total for Anhwei	$101,951.29

B. Nanhsuchow	$ 1,500
Hwaiyuan	4,000
Showchow	600
Wuhu (five different committees)	7,700
Ankiang	3,500
Wukiang	3,000
Hochow	900
Total for Anhwei	$21,200

3. *Kiangsi*

A.—nothing	
B.—Hwang Mei	1,500

Kiukiang		500
	Total for Kiangsi.....	$ 2,000
4. *Hupeh*		
A. Hankow		$ 1,200
B. Hankow		$ 7,000
	Total for Hupeh.....	$ 8,200
5. *Hunan*		
A. nothing		
B. Yochow		$ 300
Changsha		6,000
	Total for Hunan.....	$ 6,300
6. *Honan*		
A. Honan International Famine Relief....		$ 2,000
		$154,651.29

SUMMARY

1. Total amount for Direct and Labor Relief..	$108,151.29
2. Total amount for Famine Rehabilitation....	$ 46,500.00
3. To Mr. Adam Black for refund	1,150.98
4. To Sir John Hope Simpson for NFRC	$ 2,224.41
5. To overhead charges	501.90
	$158,528.58
Balance in hand.....	$ 5,831.97

War Relief Fund

Immediately following the "undeclared war" in Shanghai, funds began to come to the N. C. C. to be used to relieve those in Shanghai affected by the hostilities, for wounded soldiers and for sufferers in Manchuria.

Following is a list of the sums contributed with the numbers of the receipts issued therefore, and a summary statement of the distribution of those receipts to October 4th.

March 1st, to October 4, 1932

Total Receipts		$ 25,624.69
Total payments:		
1. Shanghai Christian War Relief Committee	$ 11,266.26	
2. The Shanghai Red Cross per Dr. F. C. Yen	5,400.00	
3. Shanghai Benevolent Bodies-Wounded Soldiers Relief Association	500.00	
4. Shanghai Office of The 19th Route Army	1,022.00	
5. Relief of 29 Christian Families in Shanghai	520.00	$ 18,708.23
Balance on hand		$ 6,916.43

No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
10066	15.00	10173	1,000.00	10267	400.00	10337	1.00
10074	3,150.00	10192	64.00	10269	200.00	10344	67.88
10108	108.88	10193	79.00	10270	10.00	10347	500.00
10116	3,116.88	10196	4,240.00	10274	1,000.00	10357	100.00
10117	200.00	10212	747.00	10278	500.00	10362	60.00
10119	172.00	10221	5.00	10279	110.43	10385	10.00
10124	234.00	10236	260.00	10280	63.00	10390	1,260.00
10136	100.00	10237	656.37	10303	6.00	10452	300.00
10143	4,150.95	10251	1,039.80	10311	32.00	10477	38.00
10144	5.00	10259	145.00	10324	400.00	10666	31.00
10152	972.50	10266	22.00	10332	45.00	Total	$25,624.69

Dr. Jones in Moukden

The evangelistic campaign of Dr. Stanley Jones began auspiciously in Moukden August 27 to September 3. Dr. Jones was accompanied by Messrs. T. H. Sun and H. H. Tsui of the N.C.C., the former serving as interpreter and the latter in charge of arrangements.

Ninety-two delegates from all over Manchuria attended (67 men, 25 women). Each morning at 8.30 there was a devotional period of half an hour. At 9.00 Dr. Jones addressed the conference and answered questions previously handed in. Following this Dr. Tsui led discussions on Personal Evangelism, to which came also sixty students from he Theological Seminary.

From three to five each afternoon there were dicussions on Rural Work and Literacy, and on Christianizing the Home. From five to seven each day Dr. Jones met various groups; the first three afternoons Christian groups; the next three, non Christian; the last two days students. The conference discussed evangelism, in the afternoon they saw it practiced."

Interest in Manchuria is keenly theological and many questions raised were highly controversial, but the handling of these questions by Dr. Jones proved very helpful and led to a sense of deeper fellowship and understanding between those holding divergent views.

All the 200 sets of Dr. Jones books taken for sale were quickly disposed of and re-orders were necessary to supply the demand.

Large numbers were not sought, yet figures will indicate some of the trends as a result of these meetings. The total attendance at all meetings was 6970. The new enquirers from the afternoon meetings numbered nearly 270. In the personal workers sessions 82 of those present definitely enrolled as personal workers, of whom over 40 are available in Moukden, pledged to engage in the follow-up work with the enrolled inquirers.

Impressions

(Copied from Cheeloo Bulletin)

The contributions below come from representatives of about sixty delegates from churches in Shantung Province, also from members of all the Cheeloo University faculties, and from students. They come from several nationalities and from men and women who, had they been asked ten days ago to state briefly their religious standpoints, would have given us a rainbow of colors. The remarkable thing about these testimonies is that the differences have merged in the white light where the Christ stands speaking to each one of us, and we realize that the great things on which we are united are the central, living truths, which we may face with the open mind, unafraid. Perhaps the testimony which would give Dr. Jones himself the greatest joy is that of the student who said, "his words penetrated to our hearts" Was this not because Dr. Jones made us see Christ (in the words of Paul in the first chapter of Colossians) as "the image of the invisible God," and to pray unitedly "that in all things He might have the preeminence?"

Dr. Jones has succeeded in making his audience distinguish essentials from unessentials. The center of the Christian Religion is not doctrines, creeds, etc. but Christ himself. In him Christians of all denominations can unite and at the same time maintain their unique contributions.

Dr. Jones' meetings have made me feel much clearer in my recognition of the real Jesus Christ, strengthened my faith and brought me into closer relationship to him. I feel now that I have hope of overcoming difficulties in both personal environment and in the sphere of church work through added spiritual force and fresh methods. Hereafter I must grow in life and thought.

Dr. Stanley Jones—What amazing, what delightfully clear exegesis, what evangelical fervour, what fearless facing of truth, what a yearning for unity amongst all Christians! The pivotal point of his message was Christ, the final and unfolding word, the perfect and progressive revelation. He has given the needed emphasis at the centre. One word for our plucky interpreter. He captured the spirit of Dr. Jones and made his message live in another tongue. Mr. Sun, we thank you.

For myself I can say that my life has been strongly influenced by his words, and all my doubts about Christ have been swept away from the very depths of my heart. He showed me the true likeness of our God and Lord. He encouraged me to be more determined in giving everything, even my own life, for his Gospel's sake and for the benefit of others. (A Student)

A man simple, direct, unstrained; remarkable both for the ease, clarity and force of his public speaking, and for his perfectly amazing tirelessness. He showed forth an indwelling power. Those to whose hearts he spoke home of the significance of Christ for China today, heard and saw not Stanley Jones, but Christ himself. And Jesus once again said "Follow me."

Dr. Stanley Jones has brought us during the past week into the Presence of the Living Christ. By word and deed an ideal has been held before us of steadfast, humble and entirely selfforgetful devotion,—an adoring love as natural as springing water. And Christ our Lord, seeking China through such living, loving service is with us still.

"I have been able to attend so few of Dr. Jones' meetings, because of my work, that I am not in a position to write much. I am sure there are going to be lasting results from the meetings on the part of both staff and students." (A Physician)

What impressed me most at Dr. Jones' recent Conference:

The frankness of his handling of great issues; the unexpected warmth of his appeal; his emphasis upon the centrality of Christ; his disbelief in mass appeal and his belief in personal contact and group work; his account of his Ashram in India; and his endurance through all the meetings.

Movements of Secretaries

Mr. *Lobenstine* represented the N. C. C. at the meeting of the International Missionary Council held at Herrnhut June 23—July 4, the other representative being Dr. C. L. Hsia, now a member of the Chinese Legation in London. From New York to Cherbourg Mr. Lobenstine had among his fellow travellers a number of members of the group on their way to attend "House Parties" at Oxford, Geneva and other places on the continent. This afforded an opportunity of closer touch with the Movement which at the present time is very active both in the United States, in Europe and in South Africa. The return passage across the Atlantic was made in company with Dr. John R. Mott. In New York conferences were held with various board secretaries with regard to educational and other China problems. He returned to Shanghai August 27.

Dr. *Tsui* assigned to make arrangements for Dr. Stanley Jones' Meetings, met him on his arrival in Hongkong August 10 and has been travelling with him ever since, taking part in the conference and other meetings. He expects to remain with Dr. Jones until the latter completes his series of meetings November 20.

Mr. *Cio* went to Foochow late in June to make preliminary arrangements for Dr. Jones' visit there.

Messrs. *F. L. Chang* and *T. H. Sun* left for Szechwan on June 15 and returned August 10, sharing in a Summer Institute at Chengtu for Christian rural workers, attended by the entire summer school at the University and forty rural workers and a three day conference with missionaries on Mount Omei. They were also able to spend an afternoon with the Baptist group of Chinese Christian leaders at Mount Omei. The primary emphasis of their visit was on Literacy and Rural work in their relation to Evangelism.

In August Mr. *Chang* attended the Mokanshan Conference, and has since made visits to Soochow to assist in plans for the Conference there with Dr. Jones. Mr. *Sun* has accompanied Dr. Jones, as interpreter.

Dr. *Han* left Shanghai June 19 in company with Dr. A. J. Fisher of the Church of Christ in China, sharing with him in the Honan Conference on the Five Year Movement, at Changte, June 21-27, visited Peiping June 29-July 3, where he met with the Board of Directors of the Christian Rural Service Union of North China, the Committee on the Stanley Jones meetings, and the Students Summer Conference. He attended also the Summer Conference of the Methodist Episcopal Church at Taianfu, Shantung July 5-12, and conducted classes at the Tunghsien (Hopei) Summer School July 13-19. From August 29 to September 5 he attended the North China Methodist Youth Institute at Peiping and shared in the Stanley Jones Conference at Peiping Sept. 7-16.

Mr. *J. B. Tayler* left Shanghai and the immediate service of the N. C. C. as a full time secretary the first week in July, and has since been in North China. He has accepted the Honorary Secretaryship of the North China Industrial Service Union, which will constitute the North China Section of the N. C. C. Committee on Christianizing Economic Relations.

Miss *Kuan* and Miss *Stallings* spent the summer in the preparation of the materials for the Third Annual Christian Home Week. Miss *Kuan* sailed on August 23rd for two years of study in America, having completed four years of fruitful service with the Council. At the end of August Miss Stallings returned to her work with the Methodist Episcopal Church, South, at Soochow, after a year as an "allocated" secretary, in view of the urgent needs of her own church.

Pending the securing of full time secretaries, the General Assembly of the Church of Christ in China, has generously consented to share part of the service of Mrs. Dorothy Mackeown *Fisher*, who is giving three mornings a week to the work of the Committee on Christianizing the Home. Mrs. Fisher may occasionally be available for service outside Shanghai where such service can be arranged in conjunction with her work for the General Assembly. The N. C. C. welcomes her even for this limited service.

Dr. *Cheng* has continued on sick leave, by doctor's orders, and has made some progress in the recovery of his strength in spite of a very hot summer in Shanghai.

Notes & Comments

The General Committee on the Union Hymnal met in Nanking 13th to 14th. It was decided that the Committee should select hymns for the present book on the principle of comprehensiveness, i.e., that all the hymns chosen as Essential by the six cooperating groups (the Church of Christ in China, Chung Hwa Sheng Kung Hwei, Methodist Episcoyal Church, Methodist Episcopal Church, South, N. China Kung Li Hwei, and E. China Baptist Convention) should be included in this book, provided the total number should not exceed three hundred. The actual number was found to be 309. The final book should thus comprehend the characteristic features of each Church group, as well as Christian hymns of all ages, churches and lands. It was determined that the hymnal should contain from 425 to 500 hymns.

In case the Standing Committee feels that a change in any of the Essential hymns is desirable, such change shall be effective only after the approval of the representatives of the church group involved on the General Union Committee. The next meeting of the General Union Committee shall be during the first week of July, 1933, place not yet determined. The expenses of the Standing Committee are to be budgeted and shared by the participating churches. Supplements of Readings, Prayers and Rituals, other than those to be included in the book as finally approved, may be added to the book by any church group for incorporation with the copies of the book to be used by that church group. Chinese original hymns should comprise ten per cent of the total number of the hymns chosen. The Business Sub-Committee of the Standing Committee is to go into the question of publishing a "Words Only" edition, an edition with the tonic sol-fa number system and an edition with the music on the five line staff,—having regard to the relative size and cost of the book.

Since the hymnal is to follow the principle of comprehensiveness all the terms for God in current use by the participating churches shall be accepted without question. The aim of the Committee is to compile a book which will express the highest aspirations and praise of the whole Christian Church in China. By its standard of spiritual thought, literary style and music, it is hoped to raise and enrich the the quality and the production of praise in all the Churches. It is therefore the aim to produce a book adequate to inspire Christian congregations; to contain hymns suitable for use on all occasions and aspects of the Church's life and which can be understood by all Christians, and, as far as possible, by non-Christians as well.

Volume VI of the Complete Report of the Jerusalem meeting of the International Missionary Council, which has been called the "Royal Charter" of Rural Missions, may now be obtained cloth-bound, at a reduced price of Mexican $3.00 per copy, postpair, by addressing the National Christian Council.

The price of Dr. Butterfield's report, "The Rural Mission of the Church in Eastern Asia," in English, is Mexican $3.00 per copy, postpaid.

Medical missionaries will be interested in learning that Dr. Allen Gregg, Director for the Medical Sciences of the Rockefeller Foundation, arrived on September 9th for a visit in Peiping of about a month Dr. Gregg plans to leave for the South on October 4th, stopping at Tientsin, Tsinan and Nanking, arriving in Shanghai on Oct. 8th and remaining there until Oct. 19th, when he will be sailing by the S.S. "President Jefferson" for Hongkong. On his return he may be in Shanghai October 31st and November 1st before returning to America after a fortnight's visit in Japan.

Third Annual Christian Home Week

October 30 to Nov. 6, 1932

The Committee on Christianizing the Home takes great pleasure in announcing the Home Week material for 1932 and calling the attention to the annual observance of the Home Week, October 30 to November 6. You will be interested to know that Home Week has become a nation-wide program. Reports show that it was very generally observed last year throughout the churches from Manchuria to Kwangtung, and Shanghai to Szechwan. More than 7,000 sets of Home Week material were sold and used in these programs. Home Week is becoming an outstanding event in the church calendar.

The Committee wishes to express its gratitude to the churches for their enthusiastic support and very helpful suggestions. Following these suggestions and in view of the emphasis on deepening of the spiritual life in the Home and on Parent Education, the